

LONDON IN 1689-90.

BY

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(FROM A MS. VOLUME, TRANSCRIBED BY DR. DONALD MACLEAN,
AND ANNOTATED BY N. G. BRETT-JAMES.)

PART II.

Taxes.

London pays the tenth part of the public tax of the whole nation.

Court of Conscience.

There is a court of conscience¹ within the precincts of the city of London. Now all the suburbs petition the parliament for the like. So do many towns in England. Where this court hath place, they cannot arrest a person for less than 40s. stg. If any be owing a sum beneath that he may be charged for a 6 pence, and when he appears, he, according to his trading and gain, gets time to pay so much (suppose 12 pence or so) every week till the sum be completed. But if he do not pay that exactly, he then may be seized and committed. This is meant of persons living within the jurisdiction of the court as freemen or born there. But strangers and persons that come to sojourn only for a time, any law is patent against them, because they may run away and escape the laws without paying at all. In Guildhall sits 4 courts.² My Lord Mayor's Council about

¹ Court of Conscience, said by Anthony Munday in his edition of Stow's *Survey of London*, "to have been established by Act of Common Council, for many years past, and so continued, for the Relief and Benefit of poor Debtors in London and the Liberties, and likewise for poor Freemen, that have small Debts owing to them." In the 9th year of Henry VIII it was decreed by an Act of Common Council that two Aldermen and four discreet Commoners should sit twice a week to deal with small debts. An Act of Parliament of 1. James I, amplified 2 years later, regularised these arrangements. See E. Hatton, *A New View of London*, 1708, p. xxxv. Introduction; Strype's edition of John Stow's *Survey of London* (1720), V. 380; W. Maitland, *History of London* (1756), I, 283; and G. Norton, *Commentaries on the History, Constitution and Chartered Franchises of the City of London*, 1829, pp. 195-7 and note, p. 522.

² Strype, in his edition of Stow's *Survey*, 1720, IV, p. 40, writes of the "Guildhall of this City, wherein the Courts of the City be kept: namely, 1. The Court of Common Council. 2. The Court of the Lord Maior, and his Brethren the Aldermen. 3. The Court of Hustings. 4. The Court of Orphans. 5. The two Courts of the Sheriffs. 6. The Court of the Wardnote. 7. The Court of Hallmote. 8. The Court of Requests, commonly called the Court of Conscience. 9. The Chamberlain's Court for Apprentices, and making them free."

special controversies and public privileges of the city. 2. The Sheriff's court¹ next, one sheriff for the city, another for Middlesex, who take cognisance of riots, quarrels, robberies, murders, etc. 3. The court of conscience to ease the law as to the poor and honest, who are willing but not able to pay their debts at once. This court is determined to a certain sum. 4. The Chamberlain's court.² who examines servants' and apprentices' misdemeanours, indentures, etc. All sorts of trades and corporations also have their own courts and halls.

Hospitals and Corporations.

In the city there are about 30 Hospitals and Corporations acquired by the bounty of pious persons for the use of poor scholars and sick persons, which have houses and considerable rents lying adjacent for their maintenance, each society having a large hall with monuments of benefactors, and their portraits, their patents or charters, and register of benefactors.³ Among others, in the Blackfriars is the Scottish hall,⁴ to which of Scottish men within and about London about 250 give a penny a week, for salary to the porter and increase of the stock for maintaining any poor Scotishman recommended by the Minister and church wardens of the parish he lives in, that he be troublesome to no Englishman, in disparagement of their own

¹ Strype's edition of Stow's *Survey*, 1720, says of the Sheriffs: "They have likewise each their Court, with a Judge belonging to it, for the Trials of all causes on such arrests, i.e. by the Secondary, Clerk-fitters, a Prison Keeper, with Serjeants and their Yeomen," and speaks of their two prisons, the Wood street and the Poultry Compters.—V. 155, 379, 380.

² Strype, *op. cit.*, V, p. 378 writes of the Chamberlain's Court or Office: "This is an office of great Honour, Power and Trust. He receiveth the Rents and other Revenues of the City, as the Orphans Money, and keeps his office in the Chamber of Guild-Hall, where he gives his Attendance in the Forenoons every day, to enroll and turn over Apprentices, and to make them free, having duly served their times. . . . Besides the Orphans and City Cash, he is intrusted also with the City Leases, and all Bonds and Securities taken by the Court of Aldermen, for Orphans Monies."

³ Hatton, *New View*, II, p. 731, gives a list of these hospitals, with some account of each.

⁴ A society formed shortly after the accession of King James I for relieving less fortunate individuals of the Scottish nation. It was called the Scottish Box until 1665, when it was granted a Charter of Incorporation under the designation "Scottish Hospital and Corporation." A second Charter was granted in 1676, and the hospital was built in New Bridge Street. It was not a success, and relief was given instead at the home of the recipient. A further charter was granted in 1775 and in 1782 the premises in Crane Court belonging to the Royal Society were purchased. The Scottish Corporation now has its headquarters in Fleur-de-Lis Court, Fleet Street. A paper on the history of the Royal Scottish Corporation was read to the London and Middlesex Arch. Soc. on 19th October, 1929, by Mr. F. R. Moncrieff. See also Strype, *op. cit.*, III, p. 194, V, pp. 53-4.

nation. This house has a master and two wardens. The principal benefactor is Mr. James Kenner¹ a Scottish man (a weaver and after a merchant) who bestowed £250 stg. besides what he did in his own time. Lauderdale, Queensberry, Dr. Burnet, and almost all Scotchmen that frequent London are benefactors, some bestowing £20, some £30, some £10 or £5. This Mr. Kenner appointed that still on St. James' day, the whole corporation should take a bowl of wine, and drink in remembrance of the Scottish man and Welch woman, who was Mr. Kenner's wife, which they yearly and cheerfully perform.

Courts.

There be only 12 judges sitting in corners of Westminster Hall. In Westminster Hall² do sit the Justices between the term of Michaelmas and Andrewsmas, November 30. Then St. Hilary's term January 12³ to February 12. Then they have assizes and circuit courts. Then they sit at Easter term and Trinity term. There are 4 houses and 4 judges in each house (called Mr. Justices). 1. The King's bench for causes belonging to the crown and revenue. 2. The exchequer for receiving crown rents and viewing mens' evidences and charters of lands. 3. The court of common pleas for all controversies of laws. 4. The court of chancery to compound the rigours of the law, and observe equity, by a mitigation of sentences-doubtful.

*Hicks Hall.*⁴

The sheriffs sit at Hicks Hall without Smithfield on Middlesex affairs.

¹ Probably an old form of the fairly common Scottish surname Kinnear.

² Strype, *op. cit.*, VI, 49-50, writes: "This Great Hall hath been the usual place of Pleadings and Administration of Justice. . . . In this Hall [be] ordained three Judgment seats, to wit, at the Entry on the right Hand, the Common Pleas, where Civil Matters are to be pleased, especially such as touch Lands or Contracts. At the upper End of the Hall, on the right hand, or South East Corner, the King's Bench, where Pleas of the Crown have their Hearing: And on the left Hand, or South West Corner, sitteth the Lord Chancellor, accompanied with the Master of the Rolls, and with certain other of the eleven Men (learned for the most Part in the civil Law, and called Masters of the Chancery) which have the King's Fee. . . . Within the Port, or Entry into the Hall, on either Side, are Ascendings up into large Chambers, without the Hall adjoining thereunto; wherein certain Courts be Kept, namely on the right Hand, is the Court of the Exchequer, a Place of Account for the Revenues of the Crown."

³ Strype, *op. cit.*, gives Hilary Term as beginning on 23 January.

⁴ Hicks Hall. Howe's edition of Stow's *Annals*, 1631, p. 1003, says: "Sir Baptist Hicks, Knight, one of the Justices of the County, builded a very stately Session House of Brick and Stone, with all offices thereunto belonging, at his own proper charges, and upon Wednesday, the 13 of

Squire Sutton.

Squire Sutton founded Charter House.

Corner Alley.

A man that said he had light within him that would serve the whole world, was answered, he should be hanged up at Corner Alley, it was very dark.

Ignorance and Atheism.

'Tis found that most of the whores and rogues that pester and infest the city, are notoriously ignorant and atheistical; know little of God, of vices' danger, or the glory of virtue, much occasioned from want of careful and constant catechising¹ in the principles of the Christian religion. People's pretences that they go to hear dissenters make ministers much neglect this duty, so that many of their parasites become impudently and uncontrollably wicked.²

Auction Sales.

Captured goods by privateers are sold in a public Hall at York buildings by inch of candle, in a way of rousing. He that offers last and most, when the inch of candle drops, gets the prize.

January, this yere 1612, by which time this house was fully finished, there assembled 26 Justices of the County, being the first day of their meeting in that place, where they were all feasted by Sir Baptist Hicks, and then they all with one consent gave it a proper name, and calls it Hicks's Hall, after the name of the founder, who then freely gave the same house to them and their successors for ever. Until this time the Justice's of Middlesex held their usuall meeting in a common Inn, called the Castle." The Hall was originally in John's Street, Clerkenwell, and was moved in 1782 to Clerkenwell Green.

Edward Moggs, *Twenty-four Miles round London*, 1812, writes that "Roads to Hatfield and St. Albans through Barnet are measured from the spot where Hicks Hall formerly stood in St. John's Street.

¹ The practice of catechising was showing signs of declining even during the Commonwealth. John Simpson, an Anabaptist and an opponent of Zachary Crofton, Presbyterian, held that you might as well buy rattles and hobby-horses for children as catechisms."

² Strype, *op. cit.*, V, 30: "No small care hath been of late Years taken for reducing the Inhabitants to Sobriety and Religion. . . . in the reign of King William, many well disposed Persons united themselves into Societies for this End and Purpose, to contrive the more effectually to put a Check to the open Vices of Drunkenness, Whoredom, Customary Swearing and Cursing, and Profanation of the Lord's Day; and also to find out ways for the bringing into use the Practice of the Christian Religion, in the National Way and Service of the Church of England. . . . The first Society which is called the Society for the Reformation of Manners, consisting of good and zealous Citizens, and many of them of no mean Wealth and Rank, was designed to control looseness. . . . This Society began at first in the year 1690 and . . . King William promised . . . his Protection and Countenance. This hath done much Good, and put some considerable stop to Vice, that was running on in a high and desperate Degree in the Nation."

Sagacious Men.

These observing sagacious men in London, who, on every public occasion, give advice *pro* and *con* to the whole kingdom which is very good information when well-choosed, if any get examples from the citizens or clergy of London (the centre of wisdom), the whole nation is much influenced by it. Therefore some more politic than pious feign such precedents.

A Scotch Club.

There is a club of Scottish Presbyterian Schoolmasters and ushers that meet every Saturday at 6 o'clock, discoursing in Latin, and any Scottish scholar that resorts to town, and makes address to them, they contribute money for his charge till they find out a fit place for him, and then he restores the money to their public box reserved for the like purpose.

A Royal Dinner.

On Sunday Febr. 2. (1690), at 3 o'clock King William and Queen Mary dined at Whitehall.¹ They were served in golden plate and silver dishes. Salt and sugar boxes, knives and forks were gold. They had only two services and sweetmeats. The first was of pig, turkey, duck, roast beef, lenion. The second fritcasie, goose, capon, pigeon, tarts etc.

To the Ladies spectators were distributed some of the conserves and sweetmeats after dinner. The napkins of damask were rolled up in way of a ruff. The King and Queen (not near him) sat under a red velvet canopy tissueed with black. Where they sat was raised from the floor. The Queen ate much better than King. They drank small Renish, 2 glasses, and at last one of sack, all of a large size.

King William was apparelled in brown cloth, silk buttons, and blue waistcoat tissueed with strip and lace gold, a black beaver cockt on left side. He is phlegmatic, and did spit much at dinner. Queen Mary fat and of a lively colour, clothed in a gown of brown with

¹ This was the old Whitehall Palace, formerly York House, which passed to Henry VIII on Wolsey's disgrace. It was in the style of Hampton Court, and had a succession of galleries and courts, a large Hall, a Chapel, Tennis Court, Cockpit and orchard. The Banqueting House had been replaced by the present building, designed by Inigo Jones.

A good deal of the Palace was destroyed in 1691 and Evelyn writes in his diary under date 10th April: "This night a sudden and terrible fire burnt down all the buildings over the stone gallery at Whitehall to the water side, beginning at the apartment of the late Duchess of Portsmouth (which had been pulled down and rebuilt no less than three times to please her) and consuming other lodgings of such lewd creatures who debauched K. Charles 2 and others, and were his destruction." This damage was due to the careless misuse of candles by a maidservant. A final destructive fire occurred on 4th January, 1697-8, due to the leaving of linen in front of a fire. This lasted for 17 hours and completed the ruin of the Palace.

broad purple and white strips, in some places only, one in breast, back and compassing each arm, her breast embroidered with aorange, a stomacher white and blue, a sable about her neck, common gauze white hood with a black end and a topknot of purple and white flowered, and in nothing frolic or vain.

In the court, none will be permitted to pass through the rooms of the palace or banqueting house, to view them, or see the king dine,¹ save such as are known, or such as wear swords, or a Gownman, who has the privilege to get in another acquaintance with him albeit wanting a sword.

Divines.

King William has reserved 12 non-juring Divines² to his monarchy who are to have so much of the church revenue, though they take not the oath, but they are not to officiate. The primate and Dr. Sherlock are thought to be two if they will accept.

Combats.

There be exercises of combatting, cudgelling, races in the fields here, where any is free to provoke or defend, and where the victor procures money and the holloings of the joyful mobile.

Kent.

The county of Kent was never conquered but surrendered upon honourable terms to William the Conqueror, who coming there said the woods fought against him, when he saw the women coming in a vast army, carrying great branches on high and hiding their persons, so he capitulated with them by heralds, and the women obtained for their stratagem the Law of Gavel-kind, that for ever thereafter the children being alike near to the parents should have equal portions of their estates and goods given them by Gavel,³ cavel, or

¹ An account of the Coronation Banquet of the King and Queen is given in the Guildhall Records, Repertory 95, fo. 23.

² The Nonjurors, see Macaulay, *History of England* (ed. Sir Charles H. Firth), Vol. IV, pp. 1709-33: "Those clergymen and members of the Universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the Primate and six of his Suffragans." Canon Overton, *The Nonjurors* (1903).

³ Gavel-Kind, Strype, *op. cit.*, Appendix I, p. 62: "In Kent and other Places of this Land, the Custom of Gavel Kinde is maintained, which importeth an equal Division of the Inheritance to be made among all the Brethren: A Custom partly grounded upon a natural Consideration; for that all the sons hold the like Obligation of Nature and Desert with their Parents, in the which they have an equal Interest: And also suffered to take place in Kent, and other places of this Land, in those Days most inclinable to Rebellion; to the Intent to enfeeble their Forces, and to bring their great Houses and Families to Impuissance and Decay, thereby to disable and discourage them from such unlawful and violent Attempts."

distribution of lots, a law held in that place to this day. For no man hath a considerable estate in that county: all is so parcelled out in spitals and puffes (pastes). If any there becomes rich he purchases an estate elsewhere.

Sparks.

If a contest arise among sparks that they appeal one another to Duel, and if any chance to decline he is posted for a coward. A printed paper bearing his name and calling him cullion and a *Fugi Bellum*, is set on many public gates and passages of the town. One thus furiously provoked said it was his due to choose the weapon and spot to fight in. The provoker consented, so be it not too great a distance. He answered it should not. His weapons would be the Laws and place of decision Westminster Hall and for this witty invention he came off with honour.

Social Humour.

Tis the humour of England and a matter of course and civility in bred men to court and to be complaisant among Ladies and Gentlemen, and though they both may be as clear and innocent as day. Even churchmen recreate their wits sometimes with their smart repartees. But if a grave wise preacher court one for marriage scarce an Esquire need offer to be his rival (so well are clergy respected).

Temptations.

Unless a man who resides a while in London deeply remembers his God, his soul, death, and that sure he must give a severe account for all, tis hardly possible for him to escape temptations of drinking and whoredom. The impudence, pertness, beauty and gorgeous dress of so many alluring objects can only be resisted by a soul and body all composed of virtue and piety.

Riding.

I saw several young gentlemen riding the great horses in the riding house, Wynd Mill Street.¹ They kept the saddle very well.

Wapping Morals.

In Wapping a long street² by the Thames side beneath London

¹ The story of the development of Windmill Field and Windmill Street is given in C. L. Kingsford, *Early History of Piccadilly, Leicester Square and Soho* (1925). The riding school, which Kirk mentions, was probably that started by Major Foubert, a French refugee, in 1681. His name survives in Fouberts' Passage from Regent Street to Carnaby Street.

² For an account of Wapping about this time, see E. Ward, *The London Spy*, ed. cit., pp. 242-7. He shares Kirk's views as to the condition of the place.

Bridge and a little from the Tower, though tis the most whorish place about London. The seamens' wives, whose husbands are often long abroad, being very impudent and lascivious, often having children to other men, which yet being under Court Baron and in wedlock must be provided for as well as if her husband's, and if only one he will inherit all he has. Yet in this place is no church, but two conventicle meeting-houses.¹

Drinking Healths.

Not a few instead of King William's drink the health of the people as supreme.

Pamphleteers.

Tis a great advantage in England that whatever be the changes continually occurring in Church or State there be so many learned men who immediately publish their advice *pro* and *con* that each may see and quickly choose what is safest and best to do without much study. Such are now the various papers directed to the Freeholders and electors for choosing of Parliament men, some counselling to choose rigid churchmen, others Cavaliers to recall King James, others dissenters that the liberty and right of mankind, in matters of conscience, may be given to all, and the common privilege of Englishmen to enjoy public trusts according to worth; others, men of moderation and integrity, interests, elocution, etc., and who were not instrumental for provoking arbitrary government of late; each ministering up the reasons for their opinions.

A progment.

At Bartholomew Fair² there were many plays acted. Most of the women acting were to astonishment stately and beautiful, occasioning excess of drinking and whoring after the comedies were ended. But God punished one fire remarkably with another. For in Southwark, where they took the greatest liberty many taverns, common-houses, and the very playhouses were burnt and consumed to ashes.

Profligates.

A profligate here when reproved said he had £30 a year in heaven in reversion, no matter he spent all here. Another swore he lived a

¹ This is hardly correct. The church of St. John the Baptist was consecrated in 1617, and was a chapel of ease to St. Mary, Whitechapel, til William and Mary, 5 and 6.

² For Bartholomew Fair see Henry Morley, *Memoirs* (4th ed., 1892) ch. XV. Of the plays performed in 1689-90 a popular one related to the King's expedition to Ireland. See E. Ward, *London Spy*, pp. 177-204, and Tom Brown, *Amusements Serious and Comical* (ed. A. L. Hayward), 1927, pp. 142-7.

heavenly life, was drunk every day; a third that the world was coming to a planes year, or 5th monarchy 1000th where every man would have a like natural share, where it was refined into a primitive paradisaical state. Let us spend the earth's dregs now, we shall shortly be all innocent Adames again by a happy transmigration and metamorphosis.

Prebendaries Privileges.

Prebendaries and noblemen's chaplains in England have privilege of wearing a red or black scarf when they officiate. Tis tied with a loop to the breast and both ends hang low behind.

Marriages and Bannes.

When they marry two persons the ministers puts the ring on the woman's finger, and causes the man's hand to hold it on the finger till he repeats the solemn words, mentioning his own and the bride's christian names. Seldom public banns are proclaimed, because prose comrades do often cry they forbid the banns, create laughter and delays without reason. So for 18s. st. they get a license from the Drs. Common Court.¹

Piracy and Shrinkage of Shipping.

Trade is now, in 1689 so decayed, and imports are so great, and since anno 1673 until the year 1688 there were 300 merchant ships at least caught yearly by the French Privateers notwithstanding of the friendship. In anno 1690 were taken 1000.² So many

¹ For an authoritative account of Doctors Commons see *London Topographical Record*, Vol. XV (1931), where there are papers by Pretor W. Chandler, E. Jeffries Davis and E. A. Pickard, giving the history of the original College of Advocates, of the rebuilding of the place after the Great Fire in 1666, and the subsequent history of the property up to 1858. The College and the Buildings came to an end in 1859, in connection with the construction of Queen Victoria Street. See *Strype, op. cit.*, I, 153-8.

See Tom Brown, *op. cit.*, p. 87: "Here you are plied with porters, who demand your business; whether you have any will to prove, or administration to take out, any *caueat* to enter, whether you want a license to be married, or a divorce if you are married, and the like."

² Macaulay's *History of England* (ed. Sir C. H. Firth), IV, p. 1698, writes: "The British Channel seemed to be abandoned to French rovers. Our merchantmen were boarded in sight of the ramparts of Plymouth. The sugar fleet from the West Indies lost seven ships. The whole value of the prizes taken by the cruisers of the enemy in the immediate neighbourhood of our island . . . was estimated at six hundred thousand pounds. So difficult was it to obtain the convoy of a man-of-war, except by giving immense bribes, that our traders were forced to hire the services of Dutch privateers, and found these foreign mercenaries much more useful and much less greedy than the officers of our own royal navy." After the battle of La Hogue in 1692, privateering increased because the French fleet, instead of being in two great masses, one in the Mediterranean and one in the Atlantic, was dispersed over the ocean. "Even the passage

merchants, grocers, drapers, salesmen, mercers and milliners lean exceedingly, and many thousands have quite broke. Caping (capturing) on the French supports some; but it must be some great overturning that will enrich any.

Continuous Prayers.

In Covent Gardens Church, St. Clements, Ludgate and Bow Church are prayers (between them) every hour of the day from 6 in the morning to 9 at night. There be sermons every day of the week in the city, several churches maintaining their courses. So as if Jacob's ladder to convey people to heaven by a constant instruction of godliness and exercises of devotion be not in London, it is not in the world.¹

Py-corner News.

Py-corner News are fictions or improbable relations as of Captain Richardson, an old highway man who sent out 2 or 3 from Newgate, whereof he is keeper, over night, to rob and he (sharing snips with them) admitted them easily in the morning. Tis not easy to fasten robbery on a prisoner.

from England to Ireland was insecure. Every week it was announced that twenty, thirty, fifty vessels belonging to London or Bristol had been taken by the French. More than a hundred prizes were carried during that autumn into Saint Maloes alone. . . . The privateers of Dunkirk had long been celebrated; and among them John Bart . . . had attained an undisputed pre-eminence. In the autumn of 1692 . . . he took and destroyed vessels close to the eastern coast of our island. . . . The prizes which he carried back into his native port were estimated at about a hundred thousand pounds sterling." (Macaulay, *op. cit.*, V. pp. 2249-50). As a result there was severe financial stringency and many failures. The destruction of the fleet off Lagos produced such a gloom in the city that "Tradesmen left the Royal Exchange as pale as if they had received the sentence of death." It is interesting to note, by way of comparison, that the Germans in their year of intensive submarine warfare, February, 1917, to February, 1918, sank 1126 ships. During 20 years of the French Wars, 1793-1814, the French captured 500 ships per annum.

¹ W. H. Hutton, *The English Church, 1625-1714*, p. 331, writes that daily services were recognised to be a rule of the Church, and in London daily morning and evening prayers were said in most churches. Strype, *op. cit.*, V. 33, speaks of the "great Advantages those that live in the City have for their publick Devotions. For there be set up in the Churches the Use of Publick Prayers said, not only every Day, but almost every Hour of the Day, at one Church or other. That so, if a Man's Occasions do obstruct his going to Church, to pay Almighty God his Devotions at one Hour, he may at his greater leisure do it at another." Nonconformity has its prayer-meetings and praying societies to an even greater extent. Under the Declaration of Indulgence of 1672, 103 Nonconformist places of Worship were licensed, and 24 houses in addition, in London itself. See F. Bate, *The Declaration of Indulgence, 1672* (1908). Appendix VI.

Marlborough Chalk.

Marlborough chalk proverbial for those that are marked for debt in an ale-house and never scored out.

Coroner.

In London they have a coroner who is sent for to see all that die deaths before they are winded up for burial, who calls an inquest, has his physicians of skill, and judges whether he put hands in himself, by symptoms, or was destroyed by others; then examining where he was last, what his company, who had spite at him, etc., they often find out the villany. This man has from £4 or £5 for each that so dies, from the King or friends of the dead. Those who bury any such, not seen by the Coroner,¹ pay a great sum to the public.

Irreverent Use of Scripture.

In private discourses and public speeches, at Courts, Parliaments and Convocations, treating of matters civil, politic, domestic or ecclesiastical, tis usual with the English, even men otherwise precise and of laudable lives to illustrate their talk by scriptural similitudes and allusions, which wants not a tang of atheism and breaking of the sacred rails and enclosures, as if all subjects were indifferent to talk of, and religion were no more sacred than merchandise, and everything might be alike safely used, which furthered the present purpose and design.²

¹ Strype, *op. cit.*, V, p. 384, writes of the Court of the Coroner, "The Mayor is Coroner within London, and this Court is held before him or his Deputy. This Court is to enquire concerning the death of any Man, when he is supposed to come to untimely End, and that *super visuon Corporis*, i.e. upon sight of the Body; and likewise of the escape of the Murderer; Also, concerning Treasure Trove, Deodands and Wrecks of the Sea."

² W. H. Hutton, *English Church*, p. 322 quotes Bishop Burnet as admitting that public morals had much deteriorated, and disbelief in revealed religion had spread. "The nation," he writes, "was falling under a general corruption both as to morals and principles," and Bentley, in his Boyle Lectures declared that the philosophy of Hobbes was to blame, as "of this the taverns and coffee-houses, nay Westminster Hall and the very churches were full." He suggests that public morals perhaps affected the decline in the influence of the clergy.